3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

104

ABBREVIATIONS.

a. = adjective
adv. = adverb
A. E. S. = The Anglo-Egyptian Sudan; vide "Authors Quoted"
interr. = interrogative
n. = noun, also verbal noun
prep. = preposition
rel. = relative
v. = verb
v. a. = verb active
v. n. = verb neuter
verb. n. = verbal noun

ff. = and the following
* before a word means that the word or form is not really existing, but hypothetical
· standing between two nouns designates the first of the two as a singular, the second as a plural, e. g. *ádʃɛr-ádʃɛr* means: *ádʃɛr* is the singular, *ádʃɛr* the plural
< means: is derived from
> means: changes into.

[194] The verb in the present tense has generally low tone on both syllables, therefore the tones are not designated in this case.

197 Names of Languages and Dialects abbreviated.

Al. = Alur
Any. = Anywak
Ba. = Bari
Bo. = Bongo
Di. = Dinka
E. = Ewe
Ef. = Efik
G. = Ga
Ga. = Ganda
Ja. = Jur
La. = Lango
Nu. = Nuba
Nr. = Nuer
N. = Nupe
Shi. = Shilluk
T. = Tšwi
Y. = Yoruba
V. = Vai

Ja. = Ja-Luo (Nyilwa).

17: Pumphrey G-5 (1934-1938) 1941
FJ23 Shilluk FJ23

SUDAN NOTES AND RECORDS

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THE SHILLUK TRIBE.

By M. E. C. Pumphrey.

Orthographical Note.

Shilluk words, other than names of places and proper names, are printed in italics. In any Shilluk word the sound *C H* is represented by *C*; words like Fashoda which are familiar in that form are left unaltered. 104 194

There is a Shilluk consonant *ny* pronounced as in the French *ligne*. This has been written *ny* wherever it occurs elsewhere than at the end of a word, where it is written *ñ*. Thus *Nyikang* and *Golbañ* appear, although the first consonant of the former is the same as the last of the latter. This has been done to avoid the confusion which *Golbany* would otherwise cause to the reader unacquainted with Shilluk names. (M.E.C.P.)

CHAPTER I.

Outline of Shilluk History.

"Shilluk" is probably the Arabic version of *Collo*, which is how the Shilluk describe themselves. The singular of *Collo* is *Ocolo*, a word obviously connected with Acholi, the tribe in Equatoria with whom the Shilluk admit a common origin and to whose language the Shilluk tongue is similar. 101 [173 197]

Shilluk tradition describing the origin of the tribe says that Nyikang, the Shilluk culture-hero, was one of the sons of Okwa, a King of a country "far to the south beside a great lake." Okwa was succeeded by a brother of Nyikang, Duwadh, and Nyikang himself, angry at his failure to become king, led away a party of adherents in a north-westerly direction to a place near Wau on the Bahr el Ghazal called by the Shilluk *Pothe Thuro*. Here he married a daughter of Dimo, the local chief, and stayed there for some years. Then Nyikang 173

19: Howell & Thomson E, G-5 (1943-1944) 1946
FJ23 Shilluk FJ23

643 this emotional tension and political excitement have been in the past.

5. Although many of the Shilluk treated the ceremonies light-heartedly and on occasions with much laughter, deep in their hearts was a profound respect for their own religious beliefs and a feeling of awe at the presence of Nyikang.

[781]

6. Despite the stormy path of recent Shilluk history in which *reths* were assassinated, hanged and exiled by an alien government, and despite the disintegrating influences of civilization, the continuity of tradition and the pious attempt to follow it was remarkable.[7]

[178]

182 643 648 7. The songs and ceremonies were characterized by a marked anti-Dervish attitude which dates back to the persecution of the Shilluk and their rulers by the followers of the Mahdi. The facts show that these attacks increased rather than weakened the unity of the tribe and indeed, strengthened the institution of the *reth* as the symbol of tribal cohesion in the face of opposition.

104 It is sometimes difficult to translate Shilluk terms accurately and concisely into English. Original Shilluk terminology is therefore used extensively in the text. The following Shilluk terms are consistently employed:—

Reth: The "king" of the Shilluk.

Nyireth: A son (or daughter) of a *reth*.

Kwa: Literally "descendants of", refers to a clan and precedes the name of the clan. Thus *Kwa Okelo* "the descendants of Okelo", *Kwa Reth* "the descendants of the *Reth*."

Nyikang and Dak: Tribal heroes of the Shilluk. The first king of the Shilluk and his son.

7. Cf. P. Munro. "Installation of the Reth of the Choi." *S.N.R.* Vol. 1. pp. 143 ff. (and reproduced in full in C. G. Seligman. *Pagan Tribes of the Nilotic Sudan*. Appendix I.)

19: Howell & Thomson E, G-5 (1943-1944)1946
FJ23 Shilluk FJ23

In Part III the effigies of these kings are referred to simply as Nyikang and Dak, for they are thus referred to by the Shilluk. 104

Mudir—the Turkish governor of a province, still used in Arabic for a provincial governor.

Khor—Arabic for watercourse; commonly used in the Sudan.

N.B. In the spelling of Shilluk words the sound Ch is represented by "c" in accordance with the agreement made at the Rejaf Language Conference. [194]

RECENT SHILLUK HISTORY.

(W.P.G.T.)

From the time when the Turkish Government first occupied Kodok, and called it Fashoda[8] in 1867, the history of the *rethship* has been disturbed; successions have either produced large factions and revolts among the Shilluk, or else successive governments have had to step in to avert major civil war within the tribe. 175 643

During the time of the Turkish regime, the Mahdia, and the early years of the present government, the position of the reigning *reth* was always insecure: he was at any time liable to be ambushed and killed by an ambitious *nyireth*, who fancied his chances of gaining the support of the tribe, and becoming *reth*, in accordance with Shilluk tradition; but he was also liable to be the victim of informations laid against him to the authorities, and to be deposed, or killed by government.

Reth Kwathker, who was reigning at the time of the Turkish occupation, was deposed by the *mudir* of Fashoda on a suspicion of disloyalty, (Note 2) and replaced by a nominee Ajang Nyidhok, who was never accepted by the southern Shilluk. This produced civil war

8. Fashoda the capital of the *reth* is actually 12 miles upstream of Kodok.

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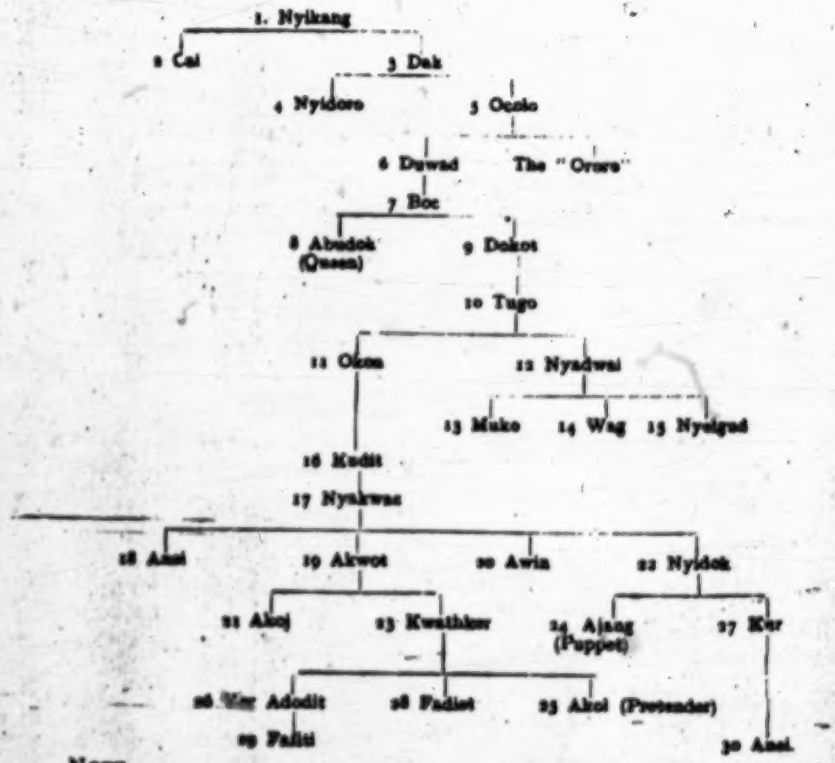
FJ23 Shilluk FJ23

APPENDIX IV.

List of Shilluk Reths.

173 As given by Pumphrey (*op. cit.*) and Seligman, *Pagan Tribes of the Nilotic Sudan* p. 44.

This supersedes the earlier list given by Seligman in "The Cult of Nyikang and the Divine Kings of the Shilluk" p. 218.



NOTE.

[104] The spelling has been altered in a few important cases to bring it more in line with the decisions of the Rejaf Conference.

The tradition is only sound as far back as *reth* Tugo (10).

There is a doubt about Cal (2) as to whether he was *reth*, or whether he stayed behind at the time of Nyikang's migration to become the leader of the Acholi.